

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VII.
No. 7

MONTREAL, WEDNESDAY, MAY 27, 1885

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

CONSECRATION OF THE BISHOPS OF LINCOLN AND EXETER.

Canon Liddon's sermon at the consecration of Dr. King and Dr. Bickersteth, on St. Mark's Day, at St. Paul's Cathedral, the former as Bishop of Lincoln and the latter as Bishop of Exeter, was a masterly review of the origin, character, and duties of the office of Bishop. The following extracts will well repay perusal:

A Bishop as a Father in God.—So delicate a relationship as that of a Father in God depended for its working efficacy, not on the amount of authority which could be insisted upon on one side, or of submission which could be enforced or extorted on the other, but on moral influences—on the respect which was inspired by high and disinterested character, on the attraction which was always exerted by a true love of God and man. Like the most beautiful things in the moral world, this authority was of tender growth, and it was easily impaired or forfeited. A scornful or impatient word, scarcely intended by the perhaps overworked speaker, would rankle for years in the mind of a young curate, and colour his whole conception of the relations in which he stood to the fathers of the Church. It was difficult to say how much was lost to the moral force of the Church and the character of her ministers when a Bishop was thought and spoken of as a good man of business, or a man who might have been a judge, or a very accurate scholar, or even a well-read divine, if, besides and beyond all these, he was not recognised as the father of his flock, both lay and clerical—the one man to whom men instinctively turned for advice and counsel in moments of moral or mental perplexity, the man on whose wide knowledge, kindly temper, and simple disinterestedness of purpose, they knew that they could depend for trustworthy guidance, and of whom they thought habitually as one whose blessing would be dearly prized as a message of encouragement from another world in the dark hours when its shadows were already falling thick across the path of life.

The Age of Episcopacy.—Of public institutions in modern Europe the Episcopate was the most venerable. It was older than any secular throne; it was by some centuries older than the Papacy. It had reached its prime while the Empire was still standing; it could shed its blood with Cyprian; it could illuminate the world by the consecrated genius of an Irenæus or an Augustine, of Chrysostom, and Basil, and the Gregories. It seemed to undergo a weird transformation at the hands of feudalism; we thought of the bishops clad in mail armour who fought at Senlac or in the wars of Stephen, or of later prelates whose brasses in our older cathedrals represented them as blessing us in cope and mitre out of their battlemented castles. After the soldier-bishops came the great statesmen; it required an effort to recall the true character of Wolsey and Richelieu or of certain of those Prince-electors who so largely swayed the fortunes of Germany. Then appeared the literary bishops—men often greater in profane than in sacred letters; and now, as in many other ways so in this, we were apparently re-entering upon the earliest conditions of the Church's life. Only the intervening periods were not, as we might too hastily think, periods during which the real objects of the Episcopate were wholly lost sight of; the soldiers, the diplomatists, the men of general literature, were

always a small minority of their order, which as a whole quietly and unostentatiously pursued its course of ruling churches and guiding souls. The Episcopate as it traversed the centuries was like a weather-beaten barque, on whose hull clustered many a shell and weed that told of the seas of feudal or political life behind it; but as these incrustations fell away we discovered that the essential feature of a spiritual fatherhood which was always there remained intact.

The New Bishop of Lincoln.—'Certainly,' said the preacher in conclusion, 'we meet to-day on an occasion when we may insist on this characteristic of the highest order in the sacred ministry with more than usual hope and confidence. The eminent scholar and poet, not less saintly in his life than remarkable for his acquirements, who has lately left us, is to be succeeded in the See of St. Hugh by one whose nomination has thrilled the hearts of his brother-churchmen with the deepest thankfulness and joy. Never within our time has the great grace of sympathy, controlled and directed by a clear sense of the nature and sacredness of revealed truth, achieved so much among so many young men as has been achieved, first at the Theological College at Cuddesdon, and then from the pastoral chair at Oxford, in the case of my dear and most honoured friend. He is surrounded at this solemn moment by hundreds who know and feel that to his care and patience, to his skill and courage, to his faith and spiritual insight, they owe all that is most precious in this life, and that is most certain to uphold them in the hour of death; and their sympathies and prayers are shared by far greater numbers who are absent from us in the body but present in the spirit. Certainly if past experience is any guarantee of what is to come, if there be such a thing as continuity of spiritual character and purpose, then we may hope to witness an Episcopate which—if current anticipations are not wholly at fault—will rank hereafter with those which, in point of moral beauty, stand highest on the roll of the later English Church, with Andrews, with Ken, with Wilson, with Hamilton.

The New Bishop of Exeter.—'And if I may not presume to speak from such personal knowledge of the successor of our own bishop in the great See of the West, it is at least allowable to dwell on the hopes which gather round an honoured name, and on the wide reputation for devotion and spiritual experience which has been gained by a long and fruitful ministry in this metropolis. He, too, will carry with him into his new field of labour the prayers and sympathies of grateful friends, known and unknown, who earnestly desire that he may long rule and feed his flock in the fulness of the blessing of the Gospel of Christ.'

The Church's Outlook.—Men say that hard times are coming upon the English Church, and outside her walls voices like those of the children of Edom in the day of Jerusalem might sometimes be heard crying, "Down with her! down with her, even to the ground!" And in truth already she has lost much which was of no mean value for our Master's service. The Education Act of 1870 has largely withdrawn the people from her schools, and recent legislation has swept away all but a rapidly diminishing fragment of her old position at the Universities. With large secularised populations, with our higher class increasingly trained by infidel teachers, and with our vastly extended franchise it is impossible not to anticipate for the Church in no distant future sterner experiences than have be-

fallen her since the middle of the seventeenth century. But the prospect is by no means an entirely dark one; and among its brighter features is the wealth of generous devotion which young men and women in increasing numbers, and in various conditions in society, are freely offering day by day to the sacred cause of our Lord and Saviour. It is as though the anxieties of a loved and aged parent could open and melt hearts which were closed against her in days of assured prosperity; and surely no token of God's present favour could inspire more courage for dealing with the problems that might be in store for her than this. To all who are thus in opening life giving their best to God the event of this day will be full of encouragement and of hope, for it is the consecration to the highest duties in the Church of sympathies which, next to His own supernatural grace, have drawn them most persuasively to the feet of the Redeemer; it is an assurance that they will find on apostolic thrones that union of tenderness and wisdom which recalls, while it transcends, all that is most revered and loved in an earthly home."

THE PRIMATE OF ALL ENGLAND'S CROSS.—A large number of the clergy and laity of the Church of England assembled lately in the Library of Lambeth Palace to witness the ceremony of presenting the Primate's Cross to the Archbishop of Canterbury for the use of himself and his successors.

The Archbishop in acknowledging the gift, said it was very difficult for him to express at all adequately the thoughts and the feelings which animated him at that moment. He thought the Prolocutor would bear witness that it was not altogether with unclouded feelings that he first received the intimation of this great gift which was coming to him; for he put the question to himself, 'What does it mean?' After thinking and inquiring he was persuaded that it should mean and must mean very great things indeed at this day and in that place. When he came to inquire he found that the history of his See told him with no doubtful answer what this cross was to mean to him, and did mean. In the thirteenth century the cross came to the Archbishop of Canterbury with the charge of manful government and manful defence of the Church's rights. In the fourteenth century it came with the sweet injunction to love and protect the Church of Canterbury; and whatever else he could do he promised them that he would love the Church of Canterbury. In the sixteenth century its meaning was that of a badge of freedom—freedom of the Church claimed in Magna Charta, and then first realized. What meaning would he join with it that day? Surely he could not separate it from the thought that to-morrow the Bishops of the provinces and the Prolocutor were to go with him to receive together the newly revised version of the Bible, which Archbishops Warren, Cranmer, and Parker, in their day laboured to bring to perfection as the best means of carrying out the old injunction to manfully love the Church of Christ, and which was brought to them now with all the light that scientific criticism was able to throw upon the truest meaning and force of every word. He would not change with any of those great men's associations with their crosses the associations that he and his brethren would carry away to-morrow. Let the ceremony of that evening in conjunction with the far greater ceremony of to-morrow, leave in their hearts the remembrance that this was to be a standard of the King of Kings, the great sign of the Word of God, which rode on conquering and to conquer.